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the spirits dependent on him, is the region above the earth, and of the latter the region below the earth. Their realms meet *on* the earth. Erlik is sometimes represented as a bear, e.g. among the Altaians.[1] Generally speaking there is no animal worship, but some animals are venerated. The greatest veneration is shown to the bear, occasionally to the wolf, and of birds, to the eagle, the hawk, and the goose. These creatures, as well as some fish, play an important part in the Shamanistic ceremonies, for when the Shaman's spirit-assistants appear at his call, they are supposed to assume the forms of animals.[2] It is, however, not in this veneration, but rather in the use of the clan-crests or *tamgas*, that any approach to totemism among these people must be sought.

The sky, sometimes called *Tengri*, is venerated as being the home of the good spirits, and they themselves are sometimes called *Tengri* also. To ward off the destructive power of the malevolent god, and to ensure the protection of his benevolent rival, a caste of priests, called Shamans (the name varying according to the tribe), performs religious ceremonies in which the sacred drum (*tiungur*) plays an important rôle. In some tribes, e.g. the Yakut, there is a white Shaman who propitiates the good power, and a black Shaman who has to deal with the dark power. All these tribes believe in various lesser gods, among them a female deity who presides over birth. She is called *Umai* by the Altaians, *Ayisit* by the Yakut.[3]

[1] N. N. Kosmin, *Chern*, p. 102.

[2] M. A. Czaplicka, *Aboriginal Siberia*, Oxford, 1914, pp. 277–82.

[3] M. A. Czaplicka, *op. cit.*, p. 141, and Chaps. VII and VIII. See also 'The Influence of Environment upon the Religious Ideas and

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by their neighbours. It must be remembered that while the reindeer is not known to the Turks of Tian-Shan and the upper Yenisei, the latter people have several other species of deer, especially the elk (*Cervus alces*) and the maral (*Cervus elephas*). The domesticated deer is rare.

Forming a wedge between the Tungusic and the Palaeo-Siberian tribes, the Yakut impose their language, together with many of their customs, on both these groups, as well as on the Russian settlers. In religion they are typical Shamanists.

On meeting a Yakut among the various Mongoloid peoples of the north, one is at once struck with the difference in his physiognomy. His hair and eyes are darker, his nose narrower and better marked, and on the whole he gives the impression of possessing Southern, and one might almost say Semitic, characteristics. And yet he can hardly be suspected of having any Arabic strain.

The *Siberian Tatars* live chiefly in the Tomsk and Yeniseisk Governments. In the Tomsk Government, 70 per cent. of them do not know any language but their own; the remaining 30 per cent. speak Russian also. In the Yeniseisk Government only 12 per cent. speak the Russian language besides their own.

As to their religion some of them are Mahometans, namely:

1. Tobolsk Tatars and 'Siberian Bokharians' of the Tobolsk district.
2. The Baraba Tatars of the Kainsk district.
3. The Tomsk Tatars of the Mariinsk district.
4. The Kuznietsk Tatars of the Kuznietsk and Barnaul district.

Others[1] are still Shamanists or 'Christian-Shamanists',

[1] [i.e. Siberian Tartars--- Analyst]

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101 177 791 people who mix their pagan practices with some of the Russian Orthodox Church beliefs. Those are:

5. The Forest (Chern) Tatars of the Biisk district.
6. The Teleut and Telengit of the Biisk and Kuznietsk districts.
7. The Kumandits (or 'White Kalmucks') of the Kuznietsk and Biisk districts.
8. The Shortes and Lebyedints of the Kuznietsk district.
9. The Kyzyl and Chulim natives of the Achinsk district.
10. The Abakan Tatars (Kachints, Koibal, Beltir, and Sagai) of the Minusinsk district.
11. The Karagass of the Nijneudinsk district of the government of Irkutsk.
12. The Kamashints of the Kansk district.

177 101 144 The *Teleut* of the Kuznietsk district are perhaps the most Russified, while the *Telengit*, along the rivers Biya and Katun, are very much mixed with the Mongols. The following tribes are said to be mixed with the Ugrian-Ostyak, the Yenisei-Ostyak, and the Samoyed, though in culture, language, and tradition they are now Turkic:

1, The Kamashints; 2, the Karagass; 3, the Koibal; 4, the Beltir; 5, the Kyzyl; 6, the Shortes; 7, the Kumandints.

144 618 The racial origin of these tribes has been defined, often superficially, merely judging from the names of their clans. Thus the Kyzyl (*Kysi*, 'man') are composed of ten classes: Kyzyl, Malo-Achin, Bolshe-Achin, Agy, Bassagar, Kamnar, Argyn, Kalmak, Kurchik, Shui. Of these, Argyn clan is said to be the remnant of the Kaizak of the Middle Orda, because those people have also had a clan of this name. Kalmak clan is also